



## THE HOLY ROSARY : OPUSCULUM DEI

### The Ultimate Liturgy

by Solange Hertz

It had to happen. Years before the Council the late Sir Arnold Lunn admitted ruefully, "I have no doubt that before long a modern thinker will adapt the Rosary to the needs of the modern mind."

Our hereditary Enemy, a modern thinker from the start, knows us well. To destroy the Rosary as he has mutilated the Mass and Sacraments and virtually abolished every discipline of the Church, he has only to make it easier for us. First he suggests shortening it to four decades. Then it must be made more entertaining, tuned to the times with a "richer" variety of mysteries improvised to suit every occasion, in the name of Marialis Cultus.

Whoever might have missed the enormous significance of the Rosary can do so no longer, seeing what attention it draws from the diabolic forces now at work in the Church. After Mass and the Sacraments, the Rosary is the most powerful tangible weapon ever placed in the hands of the faithful. Dare we say more powerful? Yes, in the sense that, somewhat like Baptism and Marriage, the Rosary does not depend directly on the clergy. Although not strictly a Sacrament, it opens to all at all times and places a source of grace flowing freely from the Head of the Church himself through the special mediation of His Mother. Where this stubborn link with her cannot be broken, the best laid plans of hell are doomed, as hell well knows.

The Rosary is no sentimental practice developed over the centuries to keep children, little old ladies and European peasants out of mischief. Beautiful and simple as it is, it's theological dynamite, fire from heaven, to be used with great care and precision. Just as in an emergency anyone can baptize, and those baptized can exchange marriage vows, anyone has authority to wield the Rosary. Should Mass and the Sacraments disappear, we shall see what the Rosary can effect, for it is par excellence the ultimate liturgy, the very sign of the Sign of Man which is our Lady.

"When we speak of Mary as a figure of the Church, as we do," wrote Fr. James in THE SECRET OF HOLINESS, "we are prone to speak as if the pre-eminence belonged to the Church. In reality it is not so. Pre-eminence belongs rightly to Mary who is the Ideal actualized in a living person, and she it is (in her unique relation to Christ) from whom the Church takes life and meaning. It is only when this deep truth is pondered in the light of which Mary is the true prototype and divine ideal of the Church on earth that the real dimensions of the Church are discerned. Mary is already what the Church has yet to be in the fullness of her being."

The full Marian perspective has yet to be grasped. For instance, at La Salette our Lady complained of the desecration of Sundays, saying, "I gave you six days in which to work. I kept the seventh for myself, and people don't want to give it to me. It's this which makes my Son's arm so heavy." Many have found this statement shocking. How could our Lady say such a thing, who is so humble? Didn't she mean, "God gave you six days?" Even at the time of the apparition the children Melanie and Maximin were accused of misquoting our Lady, yet both adamantly refused to change one word, then or later.

Some editors, not so scrupulous, proceeded to do so anyway in the name of true religion, but to a believer in La Salette the only possible conclusion is that our Lady, essential symbol of the Church, is so closely conformed to God, so completely clothed in the sun of His omnipotence, that she speaks freely in His name. And indeed the great

Agreda didn't hesitate to call her la divina Maria. As St. Louis de Montfort came to tell us, to address her is to address God himself, by the shortest possible route. As Mother of the clergy, her position is incomparably superior even to Christ's Vicar.

Thereby hangs the import of the three figures in the foreground of the strange apparition at Knock, where our Lady, St. Joseph and St. John stand before the Altar of the Lamb, portraying the Holy Family as it were in its ecclesiastical dimension. St. John, given to our Lady as "son" by our Lord at the foot of the Cross, is here proxy for Him in the family group, but the tableau shows the vested saint standing below our Lady, as befits his merely delegated priesthood. As "our Lady's priest" he is the true alter Christus, son and member of the Church formed and protected by her and St. Joseph, her spouse and its universal Patron, who is also shown standing below her and deferring to her. These three produce, foster and project the eternal Sacrifice of the Lamb from heaven to earth. And it is in this context that the Rosary must be viewed if it is to be understood properly.

Prepared from eternity for its apocalyptic mission, the Rosary seems to rise and keep pace with surges of evil. It's not surprising it made its appearance in the form we know it at the very dawn of that awful spiritual cataclysm so bedecked in borrowed natural grace and glamor that we refer to it as the Renaissance, the "re-birth" -- hardly stopping to realize that it was a rebirth of the spirit of Babel, at whose onset paganism, secularism, unregenerate humanism were loosed again over the world as before the Flood. Painting, music, politics, philosophy and all arts and sciences began following their own head independently to the point reached today where highly developed, satanically inspired technologies, intrinsically evil by virtue of their objectives and the forces directing them, have all but suffocated the Kingdom Christ died to establish. Now tasting the bitter after-fruits of this -- not re-birth, but re-volt -- we must expect a calculated attack on the Rosary on the part of God's enemies, just as we can expect renewed devotion to it on the part of His friends.

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To renounce the Rosary is to renounce the Church, so deeply is she involved in it. Pope Leo XIII called it "the very badge of Christian piety." Those who would tell us that praying it is good, but after all a merely optional pious practice which boasts no mention in Scripture, let's hasten to confront with St. Basil's famous sermon on "Sacred Tradition as a Divine Guide:"

"Of the beliefs and public doctrines entrusted to the care of the Church, there are some which are based on Scriptural teaching, others which we have received handed down in mystery by the tradition of the Apostles; and in relation to the true religion they both have the same force. Nor is there anyone will contradict them; no one certainly who has the least acquaintance with the established laws of the Church.

"For were we to attempt to reject the unwritten practices of the Church as being without great importance, we would unknowingly inflict mortal wounds on the Gospel, or rather, we would make of our public teaching a mere pretence and nothing more." (St. Basil means here there would be no point in preaching or explaining anything, if only what is written down has any authority.) "For example, if I may cite in the first place what are the first and most common practices of Tradition, who is it that has taught us in writing to sign with the sign of the Cross those who place their trust in Jesus Christ our Lord? . . . The words of the invocation at the Consecration of the Eucharistic Bread and the Chalice of Blessing, which of the saints has left them to us in writing? For we are not content with the words both the Gospel and the Apostles have recorded, but have added some others, both before these and after them, as having great significance to the mystery, and which have been received from unwritten tradition.

"We also bless the water for Baptism, and also the oils of chrism, and even the person baptized. On the authority of what writings? Is it not rather on the authority of secret mystic tradition? And the anointing with oil, what written words tell us to do this? . . . For I hold it to be an apostolic practice to adhere also to unwritten tradition. For the

Apostle says, 'I praise you, that in all things you are mindful of me; and keep my ordinances as I have delivered them to you' (1 Cor. 11:2). And again, 'Hold the traditions which you have learned, whether by word, or by our epistle' (2 Thess. 2:14)."

In point of fact there is no devotion more firmly rooted in Apostolic tradition than the Rosary. The distillation of hundreds of years of fervent Marian devotion, it surfaced to attract our flagging attention in the great vision of St. Dominic in much the same way that the age-old devotion to the Sacred Heart surfaced in the apparitions to St. Margaret Mary. In neither case was anything new proposed. The faithful were merely being retaught something they were forgetting or taking for granted at their peril. In Apostolic times such revelations were not necessary.

Certain authorities have labored to relegate the apparition of our Lady to St. Dominic to the realm of legend or pious fantasy, largely resting their case on the absence of any mention of his saying the Rosary in any contemporary document. So? Neither do we possess one single sermon he ever preached, yet he was the founder of the Order of Preachers. May God forgive them for flying in the face of tradition. There's no need to tarry for learned refutation. In 1891 Leo XIII, summing up countless papal attestations both before and after his reign, to the truth of the revelation to St. Dominic, said in Octobri Mense :

"We may well believe that the Queen of Heaven herself has granted a special efficacy to this mode of supplication, for it was by her command and counsel that the devotion was begun and spread abroad by the Holy Patriarch Dominic as a most powerful weapon against the enemies of the Faith in an epoch not unlike our own, and indeed of great danger to our holy religion." He refers here to the resurgence of the age-old Manichaeian heresy which in the form of Albigensianism had threatened to engulf Christianity, posing as a reformation of the Church even as does modernism today.

He had already warned in 1884, in Superiore Anno: "For it is an arduous and exceedingly weighty matter that is now at hand: to overcome the ancient insidious enemy, Satan, in the brazen array of his power; to win back the freedom of the Church and of her Head; to preserve and secure the fortifications within which should rest the safety and well-being of human society. Care must be taken, therefore, that in these times of mourning for the Church, the most holy Rosary of Mary be assiduously and piously observed, particularly since this method of prayer, being so arranged as to recall in turn all the mysteries of our salvation, is eminently fitted to foster the spirit of piety."

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All this doesn't mean that the Rosary is simply a more excellent devotion among others approved by Rome. It is a super-devotion. It is the only one which has been raised to liturgical status on a par with that to the Sacred Heart.

It has its own proper feastday, instituted with proper office by Gregory XIII on October 7, a day originally dedicated to Our Lady of Victory in honor of the triumph she accorded Christendom at Lepanto. It was later extended to the universal Church by Clement XI, Clement VII having previously inserted it into the Martyrology. Benedict XIII added it to the Breviary, and Leo XIII (the "Pope of the Rosary" who wrote no less than fifteen encyclical letters on it) dedicated the entire month of October to Our Lady of the Holy Rosary.

Incredible as it may seem, many Catholics are unaware that St. Pius V, the Dominican Pope who in the wake of the Council of Trent ratified the Ordo of the Mass for all time in Quo Primum, also issued a major bull on the Rosary. It is called Consueverunt, and dated September 17, 1569, two years before the battle of Lepanto. In this document the tradition relating to St. Dominic is reaffirmed, the propagation of the Rosary officially entrusted to his spiritual sons, but most important, the form in which the Rosary is to be prayed is canonically established:

". . . respiciens modum facilem, et omnibus pervium, ac modum pium orandi et precandi Deum, Rosarium seu Psalterium eiusdem B. MARIAE Virginis nuncupatum, quo eadem Beatissima Virgo Salutatione Angelica centies et quinquagesies ad numerum Davidici Psalterii repetita,



et Oratione Dominica ad quamlibet deciman cum certis meditationibus totam eiusdem D. N. Jesu Christi vitam demonstrantibus interposita, etc."

Since this promulgation no Pope has taken it upon himself to make official changes in the basic form of the Rosary as specified in the passage just quoted: 150 Aves in groups of ten with a Paternoster in between, joined to meditation on certain mysteries. As with the Mass, St. Pius did not concoct or change anything. He merely stated officially what the proper form of the Rosary was, giving obedient testimony to the work of the Holy Ghost, the principal author of all liturgy.

Far from suggesting variations or innovations, the Holy See was at pains even then to condemn spurious forms of the Rosary, as can be seen in its condemnations of the "Seraphic" Rosary and others like that of the Blessed Trinity and of St. Anne. After St. Pius' bull private variations were firmly discouraged by succeeding Popes, whereas the approved Rosary was ever more heavily indulgenced and promoted. But here again it must be noted that, as in the case of the Mass, venerable customs of very long standing were scrupulously respected. For instance, whereas we are accustomed to stating the proper mystery at the beginning of each decade, it had become usual in Germanic countries to mention it with each Ave after the phrase "thy womb, Jesus." This practice has been retained and canonically allowed in those countries.

Who tampers with the Rosary tampers with the work of God. This should be more evident now than ever. The prevalent heresy that we may worship God in any way we see fit, rather than in the way He has laid down, is attacking the Rosary as it has the entire Liturgy; yet common sense alone tells us that to please someone, we try to discover his preferences rather than impose our own. Be it noted that indulgences (which, incidentally are attached to the beads and not the chain or string) have never been granted to any unapproved variations of the Rosary -- and this would apply to the "scriptural" rosaries lately introduced in an effort to acclimate us to "modern versions of the way the Rosary was once prayed." Special permission was required to add the Fatima prayer, "O Jesus, forgive us our sins," at the end of each decade.

It is too easily forgotten that the Rosary is part of our liturgy, so that anyone who prays it properly may be joined formally to the official prayer of the Church in a most informal way, wherever he may be. The Rosary hasn't been called "the layman's breviary" for nothing. Fixed in the context of the eternal Liturgy before the throne of the Lamb in heaven, it would be impossible to pray it without at least implicitly desiring a spiritual Communion: The Creed professes it; every Our Father specifically requests it; every Hail Mary begs our Lady to obtain it for us with every Glory Be proclaiming the everlasting Sanctus. Many of us living today remember when these truths were so clear that saying the Rosary during Mass was generally accepted as one of the better ways of participating in it. The persecuted Catholics of Ireland, for years so cruelly denied the most elementary contact with sacramental life, were on sound doctrinal ground when they referred to the Rosary as "the dry Mass." As our liturgy continues to disintegrate, this is good to remember.

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To believe the Rosary is the product of human trial and error, to be adapted and experimented with as we feel inclined, is to misunderstand it completely. Its history in fact reveals the exquisite means the Holy Ghost used to bring it to its pre-ordained perfection under the guidance of our Lady. Like all divine works, it was not put together extraneously, piece by piece like a machine, but grew organically, flowing from St. Gabriel's greeting to Mary as a living plant grows from seed, in accordance with both natural and supernatural laws.

All the elements of the Rosary long antedated St. Dominic. The Breton Dominican Bl. Alain de la Roche, the preacher and mystic sent to perfect the Saint's work two centuries later, is said to have learned in prayer that the Rosary actually originated with the Apostle St. Bartholomew, and that it was not unknown to the Desert Fathers, St. Augustine, St. Benedict, St. Bernard, St. Francis, St. Lutgard, St. Christina and many others. One pious belief has it that our Lord himself proposed it to the Apostles in deference to His Mother. Far from being "new", it must be acknowledged that in sober fact the Hail Mary was given to the world long before the Lord's Prayer and that it actually contained the latter in itself in much the same way our Lady contained our Lord.

Be that as it may, like the Divine Office, the Rosary is rooted in the injunction to "pray without ceasing," its repetition directed to the insistence and perseverance in prayer which Christian life demands. Counters for keeping track of prayers date from earliest antiquity and are common to many false or merely natural religions, as witness the Buddhist "rosaries" which St. Francis Xavier was so surprised to discover among the Japanese pagans. Such material devices have no special religious significance in themselves beyond the mute testimony they offer to the original sin which has so weakened our powers of concentration that they have become necessities. Through the goodness of our Mother, however, the material Rosary has become a sacramental. As they say, "It's something to hang onto!" But where worse comes to worst, our baptized fingers and toes will do. Maybe that's why we have ten.

Apparently rosaries were used by early monks as aids in keeping track of the Psalms, but usually in the form of knotted string rather than strung beads. For centuries the practice seems to have been almost exclusively monastic, ordered to the use of persons formally pledged to constant prayer, as is still the case in the Eastern Church. From the evidence of ancient pictures, statuary, poems and hymns, it's clear that these first counters were not regularly divided into sets of ten, but made in one string of fifty or multiples of fifty. The reason isn't far to seek, for the Davidic Psalter which the Monks said daily as the Opus Dei, or Work of God, comprised 150 Psalms. When necessity demanded, 150 Our Fathers were substituted for the Psalms, thereby giving rise to what came to be called "Paternoster beads."

After St. Dominic's time, when the Angelic Salutation and meditation on the principal mysteries were substituted for the Our Father and the Psalms, it's easy to see why the Rosary was often referred to as "Our Lady's Psalter" as St. Pius V's bull takes note, or "Our Lady's Paternoster." For a long time its recitation actually began with the prayer Aperies as did the Office, and it still closes today with the Salve Regina. The Rosary's intimate connection with the Divine Office cannot be stressed too heavily. Where the Office is the Opus Dei, the Work of God, the Rosary may well be called the Opusculum Dei, or at least the Opusculum Mariae, the mini-Work of God and our Lady. The essence and purpose are the same, but set in a different, specifically Marian key.

It stands to reason that strong devotion to Mary had to precede the Rosary. We must believe that she delivered it to St. Dominic in its essence, its form stabilized later under divine impulsion. By insisting on the repetition of the Angelic Salutation she gave him the perfect formula from which the rest would inevitably follow. Already for generations "garlands" of Aves had been offered in homage to our Lady, each one usually accompanied by a genuflection. There could have been no pleasing our Lord without some such devotion to His Mother.

The climax of the Hail Mary is nevertheless the "fruit of Mary's womb," and not Mary herself. Lest this point be overlooked, the Holy Ghost inspired the faithful to add the name Jesus to the first part of the Hail Mary, a practice universal by the first half of the thirteenth century. Through Mary the Rosary leads to the most perfect praise of Christ, one reserved to her children alone.

How well Iamsheim, a contemporary of Bl. Alain, put it when he said the Creed was the "hoop" on which the entire Rosary was constructed! Meditation on the fifteen principal mysteries of the Faith follows organically from meditation on the Psalms, which were after all only prefigurations of these same mysteries. It's known, furthermore, that meditation on the three specific groups of mysteries -- joyful, sorrowful and glorious -- had long been enjoined on the faithful as another substitute for the Psalter. Such meditation is one of the most ancient elements of the Rosary, without which it would be little more than a prayer wheel. As the Church's liturgical cycle carries the entire history of Redemption over the course of the year, the Rosary can be said to carry it over each week, indeed each day and every hour.

It was St. Dominic's great privilege, at our Lady's behest, to raise systematic repetition of the Angelic Salutation to the level of official prayer. Scholars have proved that he inserted it into the Office of Our Lady for clerics, made it a substitute for the Office among tertiaries and the laity, and outside the Office recommended praying it in sets of fifties to all the faithful. These early Hail Marys being therefore probably said on Paternoster beads, the two prayers quite naturally became mixed, but in what combinations or variations is not known, until by the second half of the fifteenth century the Rosary as we know it emerged.

In his biography of St. Catherine of Siena, Bl. Raymond of Capua relates that St. Dominic had organized his tertiaries as "Militia of Jesus Christ," at which time, "The holy Founder imposed on them a certain number of Paternosters and Avemarias, which they prayed instead of the canonical Hours when they did not attend the Divine Office." The first official notice of the Rosary was taken May 24, 1235, when St. Dominic's great friend Pope Gregory IX approved the Militia, duly enjoined to say seven Paters for each of the seven Hours of the day and seven Aves for each Hour of Our Lady's Office. These forty-nine Aves would of course have been laid down by St. Dominic, and constituted the first "rose garland" offered liturgically to our Lady by the Church. Still made to conform to the seven canonical Hours as prayed by King David, the Rosary was nevertheless then becoming distinct from the Office. This was an important development, no other prayer being of obligation for Militia members. (Fr. Luis Alonso Getino, O.P., Origen del Rosario, Madrid, 1925)

Hereafter the Rosary enjoyed separate existence, and be it noted, was the official prayer confided to laypeople rather than to clergy or religious. It was this Rosary that our Lady and St. Dominic prompted them to fling in the teeth of the Albigensian heresy, not just ordinary prayer, but one prescribed from on high, producing effects beyond the power of any number of individual petitions. Under the circumstances it constituted a massive declaration of faith, for among the Albigensian errors prevalent then as now was the denial of Mary as Mother of God and the proscription of prayer to her.

As we know, the victory was decisive, the devotion spreading like wildfire. Soon all Europe was praying the Ave by fifties. Under Dominican direction St. Louis of France and St. Margaret of Hungary were among its most ardent promoters. Soon the Church began moving in to make what heretofore had been merely an approved pious practice into an entire way of perfection laid down for Congregations. The Rosary, without losing any of its personal character, and always under the inspiration of the Holy Ghost, entered the realm of communal prayer, largely through the efforts of Bl. Alain de la Roche.

"I firmly declare," said he, "to preach the Psalter (of our Lady) is nothing else but to lead the people to devotion, penance, contempt of the world and reverence for the Church." The Rosary provided the simple, flexible base on which any variety of pious associations might be formed; and literally hundreds came into being after the first Rosary Confraternity was started by him in Douai in 1470.

Thereafter the Rosary became the prayer of the whole Church, propagated by not just one religious order. Preaching daily recitation for everyone, he unified popular devotion in such a way that in due time the Holy See might act upon it, canonize it and render it more fruitful. Swelling with the growth of the Confraternities, devotion to the Rosary was intimately connected with the discovery of America and all that followed upon it, the missionaries soon carrying it far beyond the bounds of Christendom. The Turks were defeated at Lepanto, says the Breviary, "on the very day on which the Confraternities of the Most Holy Rosary throughout the world were offering up their rosaries, as they had been asked to do" by Pope St. Pius V. From that time on "Rosario" became a common baptismal name.

Because Confraternity members were granted special indulgences at the hour of death, it was during this period, too, that the second half of the Hail Mary we know was added: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death." The effectiveness of the Rosary in extremis is something to remember these days when many of us may have to face the final encounter with Satan without Holy Viaticum. Holy Mary, pray for us, not so much for our needs as in our stead, as you would do in our place, now and at the last!



A detailed history of the Rosary would fill many fascinating volumes. Suffice it to say here that it crested in Fatima in 1917 when the Mother of God appeared on earth once more and told us plainly: I AM THE LADY OF THE ROSARY. At the sixth and last apparition on October 13, preceding the great miracle of the sun, there occurred three extraordinary tableaux in the heavens: one of the Holy Family symbolizing the Joyful Mysteries; one of the Mother of Sorrows symbolizing the Sorrowful; and another of Our Lady crowned and reigning in glory "like Our Lady of Mt. Carmel" according to Lucy, symbolizing the Glorious Mysteries.

Much as the apparition at Lourdes had set the divine seal on the promulgation of the dogma of the Immaculate Conception by Pius IX, the manifestation at Fatima provided majestic corroboration of Leo XIII's teachings on the Rosary, especially the supreme encyclical Laetitia Sanctae proclaimed September 8, 1893. In terms of the Rosary it proposed a schema for curing the three principal ills affecting modern society: The distaste for simple labor characteristic of the industrial age must yield to the salutary precepts inculcated by the Joyful Mysteries; the repugnance for suffering endemic to a pleasure-motivated economy must be overcome by living the Sorrowful Mysteries in our daily lives; and finally the lethal forgetfulness of future life must be energetically dispelled by ordering everything we do to the Glorious Mysteries.

Not one of Leo XIII's great social encyclicals surpasses this one, dealing as it does with the root causes of what really ails our world. With such teaching to enlighten us, it becomes clear why "the errors of Russia" are to be combatted specifically by the Rosary. "In the end, my Immaculate Heart will triumph," promised Our Lady at Fatima. There is every reason to be joyous and confident.

No one praying, meditating and practicing the Rosary could ever lend his support to the totalitarian kingdom of this world now being constructed from the wreckage of nations. The Rosary is a whole course in political science. There is no political action to compare with it. It was for this that our Lady put it into our hands. We can say that with the Rosary she takes us by the hand in order to put some sense into our bewildered heads.

She told us at Fatima: "Continue to pray the Rosary." Let him disregard this who dares gamble with his salvation. She told Bl. Alain long before, "Know, my son, that a probable and proximate sign of eternal damnation is aversion for, lukewarmness and carelessness in saying the Angelic Salutation which has repaired the whole world." And St. Eulalia she begged please not to say it so fast!

The Rosary is prophecy. The history of the Church from its beginnings until its final triumph on high may be known in its fifteen mysteries. To correct our damaged perspectives and take stock of what must be done, we only have to situate ourselves within these mysteries. Continuing to reproduce faithfully the life of her blessed Lord, the Church has by now left the Joyful Mysteries far behind and is in the throes of the Sorrowful ones. Now being stripped, scourged and mocked, her own Crucifixion cannot be far off. Let her pray the Rosary and keep her eyes on the Glorious Mysteries lying not so far ahead, remembering that the Sorrowful ones are only a way -- the Way of the Cross -- by which we travel from the first joys to final glory.

Indeed, how can we thank God enough for having chosen us to live this particular time as partners of His Passion? The end will come quickly, as did our Lord's on the Cross, when "Pilate wondered that He should be already dead" (Mark 15:44). After that, the Resurrection and all that follows! Like Him "who having joy set before Him" let us prepare to "endure the Cross, despising the shame," so that we may one day sit near Him "on the right hand of the throne of God" (Heb. 12:2).

In the meantime, for our sins, we must ask God's mercy, and that through a woman. Angels revolted because they would not submit to a sacred Humanity; our last chance is gone if we will not submit to the Mother of that Humanity. The Rosary is the ultimate badge of humility. The proud cannot abide it; heretics detest it.

for "true servants of the Blessed Virgin who, like so many St. Dominics, would go everywhere, the burning, blazing brand of the Gospel in their mouths and the Holy Rosary in their hands, barking like dogs, burning like fire, dispelling the world's darkness like suns, and who, by means of devotion to Mary . . . would crush the head of the ancient serpent wherever they went" (Prière Embrasée, 12).

Now?

Perhaps soon. The Rosary, whose 15 mysteries were canonized for all time by St. Pius V the year before he canonized the Latin Mass, was justly called "a resume of the Gospel" by Cardinal Saliège. We shall conclude by calling attention to an apparition specifically on the Rosary, which occurred 20 years before Fatima and which is still unknown to the generality of Catholics:

According to Guy Le Rumeur in MARIE ET LA GRANDE HERESIE, "These 15 mysteries . . . were recalled and in a way dictated by our Lady in 1897 at Tilly-sur-Seulles, when the visionary, Marie Cartel (who had no knowledge at all of the mysteries of the Rosary) saw them in the sky. She read there not only their classification: joyous, sorrowful, glorious, but their fruits as well. We know that the local Ordinary, who neither examined nor judged the case of these apparitions, proceeded in such wise that they could not be recognized. . . . Nonetheless popular common sense, supported in 1905 by part of the French and Roman clergy, never rejected these apparitions, and Tilly-sur-Seulles continued to be a place of pilgrimage. A chapel, erected with diocesan approval, was destroyed during the battles of 1944 but rebuilt in 1952-3. At the spot can be found marble tablets inscribed with the 15 mysteries which received the Imprimatur in 1954."

- AVE MARIA -

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